

THE HIDDEN LAMP  
OF  
PURE AWARENESS

A TANTRA OF DZOG-CHEN

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under the inspiration and guidance  
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In the Indian language: Jnanaguhya-diparatna-upadeshatantra

In the Tibetan language: Ye shes gsang ba sgron ma rin po che man  
ngag gi rgyud

In the Western language: The Oral Instruction Tantra on the  
Precious Hidden Lamp of Pure Awareness

Homage to the victorious and transcendent one heroically  
committed to the indestructible!

Once upon a time I heard:

The very being of supreme mystery, the victorious and  
transcendent holder of the indestructible, who is the  
quintessential pure awareness of the primordial embodiment,  
energy, and experience of all those who have come through,  
was undistractedly present, without any concept of being or  
remaining present, in the dimension of space without limit, the  
supreme dimension of the vast expanse of space that is the  
citadel of the totality of existence.

At that time, from among the retinue of Awakened Ones, gods,  
humans, non-humans, flesh-eaters, malevolent spirits, etc,  
Vajrasattva, kneeling on the ground with his right knee, made  
obeisance with a trusting mind to the victoriously transcendent  
one." He said: "O, victoriously transcendent one, being of the  
supreme, indestructible mystery, please explain to us the meaning  
of the ultimate content of what is, the state of pure and total  
presence."

The Lord of mystery who has taken hold of the indestructible,  
replied: "O great being, listen! The ultimate content of what



is, the natural condition, in being uncontrived, self-originated and untarnished, is beyond expression through letters and words, not made by mind and beyond any pointing out. That which can be spoken about in teachings which are suggestive and expedient is not the ultimate content of what is. Although this ultimate condition is inexpressible, if it were not indicated in some way by the skillful means of the master, the real condition could not be fully grasped. Therefore, I teach suggestively using all that is, and the practitioner, accustoming him or herself to these suggestions, will arrive at the reality they refer to.'

The first chapter, 'The Setting', from the Tantra on the Precious Hidden Lamp of Pure Awareness

Then, again Vajrasattva asked,

'O Lord of Mysteries! Please explain the characteristics of the teacher and the student, for those wishing to fully grasp what is meant by the ultimate content of what is.'

The Lord of Mysteries replied,

'O great being, listen! The teacher and the student are like a vessel and its contents. (The teacher) gets his/her well-chosen words into the heads (of the students). ~~teaches~~ With little occasion for remorse; <sup>and difficulties</sup> knowledgeable in the tantras, with many oral instructions; greatly compassionate, with little attachment; possessor of a lineage, with the ability to impart (its message); having obtained many initiations and clearly experienced the states of concentration (based on them); knowing the openness of Being which is the ground or basis (of everything); I say that a master who possesses these possesses the precious contents (to fill the vessel of the student).

Devoted to the master, with great generosity; trusting and confident, with great perseverance; not hiding things from the master and possessing discernment; wearing the thick armor of a benevolent mind; kind, with little aversion; not taking much refuge in worldly relationships; (knowing that) the master is a friend unique in all the world; wishing to be freed from it, having seen the frustration and suffering of birth, death, etc.; you should know that a student who possesses these is a worthy vessel.



Chapter Two, 'The Characteristics of the Teacher and the Student', from the Tantra of the Hidden Lamp of Pure Awareness'.

Then, once again Sattvavajra asked, 'O Lord of Mysteries' Please explain the levels of initiations, which mature the suitable individual.'

The Lord of Mysteries replied, 'O great being, listen! If one is sincerely interested in the existential approach to the hidden energies of Being, one ought to be initiated in order to mature oneself. When one bestows the deity initiation on the body and the goddess initiation using ritual substances, then subtle, ordinary accomplishments manifest. By transforming the inner world of one's experience, one's own body-image is imprinted with the form of the deity.

Through the initiation into the state of pure presence which is outside of time, one's own body is experienced as insubstantial and never having come into existence. Through the clear light of the mandala of mind which does not depend on constructing a material mandala, one obtains the initiation (into pure presence) and the signs of its energizing power. By seeing the nature of one's own mind, the state of contemplation shines forth and it is not necessary to invite the energizing power (of the deity). Discernment and appropriate action are united. Since one knows this great pleasure to be the feeling tone of primordial contact with the total field of events and meanings, the judging intellect is also freed in its own dimension and the rope of dualism cut. In the state of pure presence, openness and clarity



are indivisible. Since what is hidden has become manifest, there is the very being of self-generating ever-fresh awareness. Pure presence is established without grasping after it; thus there is no need to seek an inspirational partner. etc. All latching on to 'me' and 'mine' has been exhausted; in this state without grasping there is nothing tainted or anything to correct."

The third chapter, "The Creativity of Pure Presence Initiation", from the Tantra of the Hidden Lamp of Pure Awareness.

Once again Sattvavajra asked,

'O Lord of Mysteries! Please explain the stages of meditation (one can practice), having received the initiation of self-generating pure presence.'

The Lord of Mysteries replied,

'Listen, O great being! What the practitioner who desires the real meaning needs is this explanation of the way to understand the mind. One should know its eight topics: simile, meaning (of the simile), signs that practice is developing, the actual state of contemplation, the individual experiences of contemplation, the ways to continue in contemplation, the ways to correct defects, and three types of capacities (as final outcome).

The illustrative simile is as follows: just as a pure Brahmin ritually cleanses a king to give him dominion over all his kingdom, so do all sentient beings, without exception, have the very heart of the state of pure and total presence actually present.

The way to fully grasp what this means is that after having relied on objects of meditation, a practice without a reference point can really arise. Having accustomed oneself to not using a reference point, the actual state without any reference point can be realized. In order to grasp what one hasn't yet grasped, one practices according to four essential points. In order to stabilize what one has grasped one accustoms



oneself to this. This not latching on to anything is a self-luminous clarity without any conditions. One just keeps to this state of naked pure presence which has no limitations. The benefit of this outlook is that since one is beyond (conditioning), there is the natural purity of one's own mind which is primordial contact with the total field of experience. This is self-generating, ever-fresh awareness which transcends limitations and in which calm and insight are inseparably united. This pure presence is not harmed by any object, just like quicksilver.

The signs of development relate to body, speech and mind. Those of the body are that one may shiver, shake, jump up or run. Those of speech are that one laughs, cries, or makes various noises. Those of mind are that, since there is no latching on to anything and it is difficult to leave the state of calm, the mind does not go after inner or outer objects, just like a finger stuck in glue.

In order to accustom oneself to contemplation, there must be its impetus, how it manifests itself, and how it actually is.

The individual experiences of contemplation are: one is not able to express one's experience, one experiences an internal joy, and one hears teachings one has not heard before.

When, in a non-judgmental state, one's mind is free from latching on to objects even though one is engaged in any of the four activities, then one has taken hold of the nectar of the mind. This is truly excellent practice, which is the same as the primordial experience of the awakened ones.

(The ways to continue in contemplation are as follows): To bring forth the reality of this in one's life one doesn't give undue considerations to one's practices and accomplishments, but is like a bird entering its nest. It is necessary to make this non-distracted state one's path in life; thus one eventually settles into non-distraction as if one were training a wild horse.

If in this state the mind begins to move toward objects, there is no harm, in that whatever arises is calmed like clouds in the sky. In the same way, in the openness of pure and total presence, whatever arises is calm in and of itself, and thus harmless. Thinking does not obscure this state, so there is no need to correct anything. This is non-conceptualizable clarity; how wonderful! It is like the undisturbed depths of the ocean.

Remaining in the primordial state of pure and total presence one is in primordial contact with the total field of events and meanings. On the mistaken path in which one follows thoughts of before and after, one can't acquire the awareness which is not conditioned.



When one's mind becomes agitated, the skillful practitioner knows this. When there is the movement of mind, one enters right into it, stopping it in its tracks. Just like the immediate discovery of a thief causes him to flee without throwing him out. Just let be in the natural clarity of what your mind actually is.

(The types of capacities are as follows): the experience of the practitioner who has fully realized this is that one's body feels like cotton, one's breath seems to stop, and one feels the great pleasure and clarity of Being as such.

The positive qualities that are the very being of self-generating ever-fresh awareness are without measure, like space; totally impartial, like the four elements; and unbreakable, like a vajra.

The fourth chapter, 'The Way to Orient the Mind towards Contemplation,' from the Tantra on the Hidden Lamp of Pure Awareness.



Once again, Vajrasattva asked,

'O Lord of Mysteries without defects, in whom all capacities are complete, please teach us how to understand demons, in order to distinguish between truth and demonic deception.'

The Lord of Mysteries replied,

'Listen, great being! In distinguishing truth and demonic deception, I shall explain here the eighteen types (of demons). Form, or embodied being is called a demon. Children, etc. manifest as a heavenly demon. Latching on to these is the demon of the passions. The deluded mind is the demon of the Lord of Death. Taking material possessions as necessities is also a demon, as is (the procreation of) the god of wealth in the form of a yaksa. Deficient emptiness indicates a demonic perspective. Unbeneficial distraction indicates a demonic practice. Putting one's own lack of understanding into action indicates demonic behavior. Wanting to obtain something indicates a demonic approach to the goal. Subtle feelings of superiority is the demon of learning. Disorder and agitation of the vital energy and its channels indicates that the approach to one's energetic core has become demonic. Putting philosophy in place of experience indicates the teaching has become demonic. Taking on vows one cannot keep indicates demonic commitment. Enjoying company is the demon of distraction.



Associating with evil people indicates friendship has become demonic. Having doubts about it indicates that one's meditative experience has become demonic. Dispensing with useful methods indicates that one's discriminating capacity has become demonic.

By understanding that all these obstacles are mental creations, one gets rid of demonic obstructions and benefits from the defects.

Chapter Five. 'Understanding Demons', from the Tantra of the Hidden Lamp of Pure Awareness.

Once again Vajrasattva asked,

'O Lord of Mysteries, in order to overcome the fear of demons, please explain the unique, fearless protection.'

Vajradhara replied,

'Listen, great being! Not understanding one's own mind, it appears as a demon. Since knowing that this is so is one's protection, direct recognition of this once it has been pointed out, is the way to proceed.

One should know that everything makes itself present through the mind. The nature of the mind is openness. This openness cannot be appropriated or mentally conceived. This non-conceptualizing, which is beyond limitation, is primordial contact with the total field of experience. Having come to this, one is free from the disease of striving. Thoroughly realizing that this is naturally present, the practitioner is never without it, like a precious ornament. In seeking it elsewhere the protection against fear is not obtained. Self-generating, ever-fresh awareness is like a powerful escort. Thoroughly realizing the nature of one's mind, one is freed from the disease of apprehension.'

The Sixth Chapter, 'Removing the Fear of Demons', from the Tantra of the Hidden Lamp of Pure Awareness.



Once again Vajrasattva asked,

'O Lord of Mysteries, please tell me about the nectar-like medicine of the real meaning, which removes the obscuring film of lack of awareness.'

The Lord of Mysteries replied,

'Listen, great being! One who wishes to follow the tantric approach should first receive the proper initiation. Then a genuine explanation of how to proceed should be given.

Then one's outlook should be determined. The state of pure and total presence which cannot be objectified, is free from the two limiting conditions. In the ever-fresh awareness which is neither subject nor object, all that can be experienced is one in pure and total presence. This presence is like space. In being without characteristics, its experience always has the same flavor. This unborn state the practitioner eats like nectar. By crushing the demonic perspective which concretizes things, on this great path of pure and total presence, one is free from both concretizations and deficient emptiness. The ultimate content of what is cannot be labeled. When one identifies a characteristic that is the function of the mind; the ultimate content of what is, is beyond the mind. How wonderful, that by means of the mind one can free the mind! This liberated state of mind is the continuity of the genuine condition. Therefore,



one is not obsessed with either existence or non-existence. In this genuine state of pure and total presence, one does not overstate the case and say that it exists, nor understate it and say that it doesn't. Therefore, it is beyond the limiting concepts of eternalism and nihilism. It is the basis and support for the operation of the four elemental forces. When mind and its physiological support are not left to go where they will, it is just like when the subtle energy which underlies the split into internal and external reality no longer exists. Nothing dualistic can arise when this subtle energy is exhausted.

Just like a mass of clouds can never harm the sky, thoughts can in no way obscure the state of pure and total presence. In the realm of what is, purified of subjective bias, everything occurs naturally, without striving. Even when one meditates on something with effort, one is within the sphere of the universal primordial energy. It is just like an oil-lamp (which illuminates itself as well as everything else). The luminous presence of external and internal reality is the radiant energy of pure presence. By thoroughly grasping how one's own mind actually is in reality, one wakes up to one's full potential, without having to traverse the levels and stages of the lesser approaches. Through one moment of real knowledge on the profoundly esoteric path (of rDzogs chen), one removes the whole



mass of obscurations.

One should practice, with unwavering transparency, staying with the reality of things in a truly objective way. The non-existence of the subjective distortion of reality by concepts allows ever-fresh awareness to shine through. By not straying from the dimension of how things are, it is as if one has arrived at a land of jewels, where one's state of mind is equal to that of Vajradhara. When one is not attached to the clarity of this state, one has the truth really present. When one is under the power of attachment, aversion and delusion, giving rise to agitation or despondency, one focusses the mind, on outer, inner, and esoteric levels in order to pacify it. If one is healthy one can practice in longer sessions; if one is ill, one can practice in four sessions per day.

When whatever joy, happiness or suffering arises, remain in the realm of this great outlook and practice. Then, by the great medicinal nectar of the real meaning one cures the diseases of the passions.

Chapter Seven, 'Removing the Diseases of Lack of Awareness', from the Tantra of the Hidden Lamp of Pure Awareness.

Once again, Vajrasattva asked,

'O Lord of Mysteries! Please explain to us the teaching which is like a razor which cuts through thoughts.'

The Lord of Mysteries, the Wholly Positive One, replied,

'Listen, O great being! This is the great path of pristine freedom. By teaching that supreme Buddhahood is the primordial condition of one's own mind to those who wish to follow its truth, they will, without obtaining anything, obtain its realization in this life. The practice of the primordial Buddha is naturally realized without a mental intention. Not understanding this, sentient beings are bound by their subjective biases. Although they are taught many methods, this is the king of superior instructions, a razor-like existential teaching. It is an oral instruction about reality not dependent on conditions. Ever-fresh awareness which unifies everything is known in and of itself, without depending on causes and conditions. As soon as one encounters anything, one relaxes spontaneously into the natural state. Since the three primordial dimensions of existence are present of themselves, the primordial knowledge that goes along with them is also present unhinderedly. This is a self-energizing process. In a place where one can concentrate, without agitation, relax body and mind.

Here one reverses the obsession with the judging



intellect in the state of utter sameness which does not dwell on anything. In this pure state which can only enhance the positive, the intellect does not seize on even the subtlest object. Through this method of practice one has this insight and is beyond the objects created by a outlook which concretizes everything. Through the genuine ability to discriminate without judging one sees in its nakedness the stainless nature of the mind. Establishing this is contemplation. The individual who understands this is one who combines in him/herself all excellent qualities. Here there is nothing visible that the mind can seize on; in the same way, the openness of this dimension cannot be seized on. This pure fact of being aware cannot be seized as an object. If one seizes on this dimension as something that can be affirmed with certainty, then one is bound. When there is the attachment to this type of practice, one has just trapped oneself, like a silkworm, destroying the process of fruition. Therefore, those who wish to obtain Buddhahood should cut mind off at the root. This non-thinking state is a variety of forms of 'ever-fresh awareness. Therefore, one should know that the root of everything is the pure fact of being aware.

Chapter Eight. 'The Razor-like', from the Tantra of the Hidden Lamp of Pure Awareness.

Once again, Vajrasattva asked,

'O Lord of Mysteries, refuge of beings, full of compassion! Please explain to us, who have been overcome by delusion, how to take hold of pure awareness.'

The Lord of Mysteries replied,

'Listen great being! I will explain the five methods: direct apprehension, complete manifestation, relaxing the six aggregates direct encounter, and staying with this.

First, the direct apprehension of pure awareness is like that of an experienced doctor who knows the nature and extent of an illness through examining the pulse and urine. Having understood the illness, he or she can give it a name. In the same way, basing oneself on the three valid means of knowledge: the tantras of the joyful one, the oral instruction of learned masters and one's own experience, one can, through one's understanding, encounter this primordial dimension which is pervasive like space.

Second, the meaning of ever-fresh awareness being a complete manifestation is like the magic of multiple mirrors (being able to reflect not only real objects but other mirror-images). In the same way, a person who fully grasps how things are, has no duality of now and later, but stays with this reality.



The instruction on relaxing the six modes of experience is just like when a person is overwhelmed by illness and has no thoughts of propriety in front of family. In the same way, a person who has fully grasped the pure fact of being aware, has no thoughts which latch on to self and other. This absence of grasping is to be made the path.

The teaching on directly encountering ever-fresh awareness is like a indestructible medicine which cures the diseases with which it comes in contact.

One who has the nectar of such a perspective, although they have the body of a human, have the mind of a Buddha. This instruction about how the pure fact of awareness is present is likened to placing a turtle in a bowl, in that it retracts its legs and can't grasp anything. In the same way, the practitioner with few dualistic concepts, subdues the mind; therefore, deceptive thoughts have no power to deceive.

From the tantra of oral instructions, The Hidden Lamp of Pure Awareness, the ninth chapter, 'Directly Apprehending Pure Awareness'.



Then, once again, Sattvavajra asked,

'O Lord of Mysteries! How can the reality of self-generating ever-fresh awareness arise within us? Please explain this to us.'

The Lord of Mysteries replied,

'Listen, O Great Being. The means for giving rise to the reality of this great self-generating ever-fresh awareness is as follows: the presence of the primordial state of mind is understood by means of the master's oral instructions; therefore, since the master possesses this, (s)he is great. Those who do not know this state, do not understand and go beyond its meaning. People of little intelligence who do not understand (should do the following): first, having seated oneself in an isolated place, one should direct one's awareness towards the object of meditation. Uniting mind and its energetic support, one should engage in a session of practice with great diligence according to the instruction of the master. Like an archer straightening an arrow, hold fast to one's object with great diligence. The number of sessions of practice are divided into superior, middling and lesser. When one is healthy one can pursue one's sessions with vigor. If one is weak one should relax one's effort.

Experiential signs of the development of practice arise in three ways: out of order, all of a sudden, and gradually; and



one should know their many varieties. Signs which manifest after one has achieved a calm state are: one's body trembles, one's limbs shake, one feels like one is flying, one moves aimlessly, one's complexion brightens, and one's elements are harmonized. During one's session, the practice is stable and one doesn't have to move, it is easy to maintain and difficult to leave.

If one wishes to become familiar with this state of knowledge, practice according to one's condition. One can practice familiarizing oneself with this state in a great session of practice (the whole day). If a student doesn't have this capacity of contemplation, one can sharpen concentration in the middle of a session and relax it at the end; or one can first relax and at the end sharpen. If one's contemplation is superior, one can relax without correcting anything.

The superior (sign) is that one's contemplation is like a finger stuck in glue. The middling sign is like putting stones in mud. The inferior one is that one continues with effort. Since one is not harmed by sounds, one is able to mix contemplation with daily life. When one's contemplation has become superior, one remains alertly relaxed and fresh, without having to alter anything. This is stability and total completeness in practice. Body and mind are relaxed in the natural condition; one is immersed in the supreme pleasure of pure and total presence. Like the sky, the

primordial state of mind has no center or limits.

One's body feels as if it doesn't exist or is as light as raw cotton. One's breath feels as if it has stopped and one's mind is as impartial as space. With the arising of pure awareness, great pleasure burns like a fire within.

The tenth chapter, 'Establishing self-generating pure awareness', from the Oral Instruction Tantra on the Precious Hidden Lamp of Pure Awareness.



Then again Sattvavajra asked,

'O Lord of Mysteries, since the state of pure and total presence is difficult to grasp, please explain the means for entering into contemplation.'

The Lord of Mysteries replied,

'Listen, O great being. I will teach about the means for entering contemplation, the means for continuing in contemplation, the means for correcting unfavorable conditions, the signs of development of the practice, the development of essential qualities, and the goal.'

There are three means for entering contemplation: like an eagle flying in the sky, like a swallow entering its nest, and like a person giving up the need to act. The method of practice like an eagle in the sky is illustrated by its gliding without flapping its wings, its flying without any effort, its flying seeing negative forces below, its flight being the perfection of all positive qualities, and its spreading its wings after emerging from the egg. When the practitioner meditates without judging anything, (s)he contemplates severing concepts, contemplates without making any efforts, contemplates seeing the point of lower approaches, contemplates in such a way as to possess all superior qualities, and contemplates in such a way as to include the body without effort.

The method of practice which is like a dove entering its nest is that one settles into contemplation without any doubts.

The method of practice which is like a person giving up the need to act is that being present in the moment, there is no frustration and anxiety.

The means for making efforts (to continue in contemplation) are three: to make efforts like riding a wild horse; to make efforts like (protecting) a valuable treasure; to make efforts like a queen.

To be like one undistracted in training a wild horse means that one's mind is undistracted in meditation. One should remain with the truth of one's understanding (of the nature of the mind).

To make efforts as in protecting a valuable treasure is that in not letting the password slip out, one is not hurt by those who rob others. In the same way, when one practices, one is governed by this awareness and is not harmed by judgments.

To make efforts like a queen is like a queen of a powerful king not being harmed by anything. In the same way, a person in possession of this method, knowing all events and meanings are within the domain of mind, cannot be harmed by the poison of literalism.

The means for correcting unfavorable conditions are three: correcting like clouds in the sky, like a thief in an empty house, and like driving out poison with mantras.



The qualities of contemplation are three: clarity, like a lamp; unwavering, like the sea; and light and soft, like cotton.

The signs of heat are three: the external sign is that one feels that one's body doesn't exist; the internal sign is that one feels that one's breath has stopped; and the hidden sign is that obsession with objects of any kind have been cut off.

The means for contemplation arising are three: pure awareness arising from judgmental awareness; compassion arising from openness; insight arising from practicing the state of calm.

The result is the arising of pure awareness and its existential dimension.

From the Oral Instruction Tantra, the Precious Hidden Lamp of Pure Awareness, Chapter Eleven, 'Setting Forth the State of Pure and Total Presence'.

Once again, Vajrasattva asked,

'O Lord of Mysteries! What are the outlook, meditation practice, and way of conduct like? Please explain them to those gathered around you.'

The Lord of Mysteries replied,

'Listen, O great being! First one should achieve certainty through the outlook; then one should experience it through the meditation practice; and finally the way of conduct is beyond rules.

First, certainty in the perspective is that the continuity of pure presence is without beginning or end. The pure fact of awareness is beyond both cause and condition; it is free from the defect of making judgments based on dualistic concepts; it is vast and all-encompassing. If one thoroughly understands that it is without center or periphery, then one won't fall into any of the pitfalls in outlook.

The outlook is determined by three methods of explanation which give rise to certainty about the primordial dimensions of body, speech and mind.

When one arrives on a island of precious gold, everything appears as gold. Know that samsara and nirvana, good and bad, do not exist there. Like the eye of an animal such as a deer, become certain about non-duality.

Experiencing this through meditation practice is as follows: a



trace of a past thought cannot be determined; one cannot encounter the future before it happens; a present thought cannot be mixed with either of these. When one doesn't follow after conceptualized entities, one can be certain about the primordial state of mind. Following after the five senses, sentient beings are attached to objects, like a bee to nectar. When one enters into a thoughtless state, all that was previously experienced is blocked by the non-thinking state of the Sravakas. When everything is experienced (again), subject and object are judged as two. When one doesn't construct anything at all with the mind, when one doesn't judge and follow after things, this is the supreme path (beyond) the desire for freedom. By not correcting, not creating anything, ever-fresh awareness is a unifying presence. This is the state of one who has come through.

Finally, the way of conduct which is beyond rules is like a fish which doesn't go beyond the water. There is no way to separate oneself from what is positive. If one is obsessed with conceptualized entities one transmigrates;

sometimes one is like a deer listening to a sound, sometimes one is like a mad elephant entering a lake.

When one acts freely, one acts without obstacles whatsoever, like swinging a lance in the open air, like a many-edged knife which is able to cut anything in front of it.

From the Precious Oral Instruction Tantra, The Hidden Lamp of  
Pure Awareness, chapter twelve, 'Completely Perfecting the  
Outlook, Meditation Practice, and Mode of Conduct, Without Mixing  
Them Up'.



Once again, Vajrasattva asked,

'O Lord of Mysteries! How are all events and meanings, internal and external, perfected in the open, unborn primordial ground by means of the deep, hidden knowledge of everything that is? Please explain this to your devoted audience.'

The Lord of Mysteries replied,

'Listen, O great being! The practitioner who thoroughly understands the open, uncontrived and unborn primordial ground, cannot be harmed. The person who accustoms himself to this is like a dancer who cannot fall. The practitioner who is acquainted with and thoroughly understands the unborn knows that all conduct is within the realm of the expanding energy of utter equanimity. She is free by remaining in this realm in which there is no reason to reject anything. Without rejecting anything one behaves with complete spontaneity in great pure and total presence. The primordial ground is the uncontrived great, all-encompassing dimension. All events and meanings, in their separateness, are one in pure and total presence. All forms of activity are done within the realm of the uncontrived primordial ground; there is nothing which is not done in this way. When one doesn't try to purify, judge or remain in any (dualistic concept), this is the way of acting which thoroughly understands the fact that there is no activity.'



This is the sign of the intrinsic activity of being. There is no obsession with anything and wanting is diminished. In this unerring reality the primordial ground is an unchanging clarity. When this supreme sign exists, one is not dependent on other signs. The psychic abilities, the powers and the miracles come about as predicted. Since one is not conceited about this, the mountain of pride is flattened.

Such a person does not engage in acceptance or rejection but is totally clear in the dimension of equanimity. By thoroughly understanding the expanding energy which unites everything, one is free from latching on to divisions. One does not seek it elsewhere but finds it in oneself, how marvelous!

By thoroughly understanding that nothing has an unvarying and exhaustively specifiable mode of being, no result can come about (from causes and conditions).

By this unerring method, one is free from the mind which latches on to the passions; (that mind) is just like the gristle in an animal's tail.

In such a person there is no striving, just like the way the banana fruit matures. One doesn't strive to bring something to maturity, but striving can become an aid in the maturation process. Remaining in the state of utter equanimity that is the ground of everything, all of saasara is perfected without being eliminated. Also the path of the four noble truths



is complete in this state. The path of dependent origination of the Pratyekabuddhas is also complete in this state. The path of aspiring towards and implementing the attitude directed toward pure and total presence is also complete in this state. The thirty-seven aspects of aspiring to pure and total presence are complete in this state. The path of progressing through ten stages is also complete in this state. Making offerings to delight the noble ones is complete in this state. What is to be preserved by the three commitments is complete in this state. Making confessions with remorse and regret is complete in this state. Dedicating merits to support the good is complete in this state. The initiations at the various levels of mandala practice are also complete in this state. The deities, mantra practice, actions and mudras are complete in this state. The capacities of total cognitive openness are complete in this state. The spontaneous, universal spark behind all action is complete in the ground of being, like a fertile field with all its qualities complete.

This is the unchanging state of one's own mind which never enters into time; it is the clarity of the pure pleasure of the overarching state of utter equanimity. Nyag is subtle and is not an object for the unfortunate ones. Gcig is freedom from all latching on to divisions.

By this method of utter equanimity how can one eliminate

obstacles and impediments? In the undivided state where there is no separate outlook, meditation or conduct, one will not stray into the outlook and practice of the lower approaches, like a person who stays put and doesn't go anywhere. By this method of utter equanimity how can one subdue demonic states? When one is not separate from the confidence coming from trust in the state of utter equanimity, then whatever deceptive obstacles arise out of demonic states are known to be states of mind. Thus, demonic states have no chance to harm you. This is like a woman protected by a strong husband.

The outlook without intentions is free from limitations. The meditation practice which does not latch on to things is the natural state of clarity. The conduct in which there is neither acceptance nor rejection has no good or bad. Since there is neither eliminating nor obtaining anything at the goal, pure awareness and its dimension are radiantly present. Through the yoga which thoroughly realizes this there is no death.

From the Oral Instruction Tantra, the Precious Hidden Lamp of Pure Awareness, chapter thirteen, 'Pointing out the higher capabilities'.



Once again Sattvavajra asked,

'O Lord of Mysteries! You are the teacher of the way for living beings. Please explain the unique noble path for those desiring to go to the dimension of space-like activity.'

The Lord of Mysteries replied,

'Listen, O great being! If one wishes to go to the dimension of space-like activity, first, by discernment acquired through learning, cut through over-valued ideas about internal and external entities. Then, by discernment acquired through thinking about what one has learned, accustom yourself, in your actual existence, to this truth. Finally, by the discernment acquired through meditation, the passions, which come from egocenteredness, are pacified.

On the path of accumulation, one makes the three types of offerings to please the qualified master. On the path of linkage, one applies the practices of calm and insight to oneself, based on the instruction of the master. On the path of seeing, one sees that one's mind has never entered into time, by the five pure modes of sight. On the path of cultivating what one has seen, one accustoms one's mind to the primordial state by means of the three contemplations. Ultimately, one accomplishes the level on which all entities are extinguished by extinguishing the two defects. I know the path which has this efficacious

method. Let those who seek the path of liberation come here.

One enters into that dimension by the means of meeting a master, learning, thoroughly understanding what one has learnt, accustoming oneself to it, bringing it to its conclusion, and freeing oneself from striving.

From the Oral Instruction Tantra, the Precious Hidden Lamp of Pure Awareness, Chapter Fourteen, 'Showing the Noble Path'.



Once again Battvavajra asked,

'O Lord of Mysteries, you who possess the eye of pure awareness, please point out the essential capacities of this tantra to us, your devoted audience.'

The Lord of Mysteries replied,

'Listen great being! The quintessence of all tantras is summed up in this tantra of the hidden lamp of pure awareness, and since one sees reality by means of this lamp, bringing about the essential capacities, it is a precious jewel. Since these capacities cannot be encompassed by thought, to just say the name of this tantra is very meaningful. Since it purifies and removes all faults, realization is near. It destroys the army of demons. Having freed oneself from the body of flesh and blood, detachment from the world of desire arises. Since one does not enter into the places of future existence, there is no doubt that one will embody pure awareness. Hearing this tantra of the lamp which dispells darkness frees one from the three sufferings.

Tantra means continuity; it is called tantra because it is continuous in samsara. It is called tantra because of interconnectedness, total completeness and completely fulfilling needs.

From the Oral Instruction Tantra, The Precious Hidden Lamp of Pure Awareness, Chapter Fifteen, 'The Qualities of the Tantra'.

Once again Sattvavajra asked,

'O Lord of Mysteries, Holder of the Indestructible, Knower of the Three Times, please explain who will conserve this tantra, to those in the audience who will become confused.' The Holder of the Indestructible replied,

'Listen, O Great Being! Among those in the audience you are the most worthy and able to ask questions. Since the audience is in reality not other than myself, this teaching is a kingly oral instruction. This Tantra of the Hidden Lamp of Pure Awareness is to be treasured in one's heart. At the time of the five afflictions it will shine forth like the sun and moon.

At the time when the teachings will not be maintained in three ways, you should give it to those whose devotion is such as to commit their life to realization, who have the wisdom to set forth the nature of reality, who respect the teacher whose position is like the head to the body, and who are very devoted to this tantra.

Those who believe in, listen to, recite, read, explain or practice it will, without obstacles, be freed from birth and death.

From the Oral Instruction Tantra, The Precious Hidden Lamp of Pure Awareness. chapter sixteen, 'The Conservation of the Tantra'.



Thus the Oral Instruction Tantra, The Precious Hidden Lamp of Pure Awareness, is completed. The oral instruction tantra has been set forth by the Pandita Sri Singha and the great translator Vairocana.

